

G. G. Smith

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"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'R THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

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BY JOHN RAMSEY.

J. CLEAVELAND FLETCHER, Editor.

[From the Southern Pioneer.]

SERMON,

BY S. C. LOVELAND.

John x. 16.—*And other sheep I have, which are not of this fold; them also I must bring, and shall hear my voice; and there shall be one fold and one shepherd.*

The term *other* evidently refers to sheep that had before been made the subject of discourse, and is used to represent a distinct portion of our Saviour's property. The word *sheep* is figurative. It is designed to apply to mankind according to their different relations and characters. And the only question that would naturally arise in this place, is, whether this word may be applied to a portion or the whole of mankind, to the virtuous or vicious or to both. That it may apply to different classes is indisputable, from the consideration that Christ discourses of sheep, and then adds, "I have other sheep."

Before we can safely determine what is meant by *other sheep*, mentioned in our text, we shall do well to consider the allusion to what was offered before. This we have in the commencement of the chapter, in the parable of the shepherd and the sheep. In the ninth verse he explains himself to be the *door*; and in the eleventh, the good shepherd. The characters of the sheep are described by their obedience. "When he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. He calleth his own sheep by name, and leadeth them out. And a stranger they will not follow, but will flee from him; for they know not the voice of strangers."

From this description, we perceive, that the sheep cannot be described by national character, nor known by national boundaries. If we say the sheep in this parable means the Jews, the description does not suit their character.—

They neither know the voice of the true shepherd, nor follow him. Indeed, he testifies to a number of them, "Ye are not of my sheep, as I said unto you, my sheep hear my voice, and I know them, and they follow me." Should we consider these sheep as applying indiscriminately to the Gentiles we should remain in equal difficulty; for it was never yet altogether true of them, that they heard and obeyed the voice of this great and faithful Shepherd.

There is no decision on this point that appears more rational, than to consider Christ as speaking of *believers*. The description well comports with their character. "He that believeth on the Son hath everlasting life." Faith comes by hearing, and hearing by the word of God Jesus calls, the believer hears and knows his voice. All believers whose faith works by love and purifies the heart, follow their shepherd. They distinguish his voice from the voice of strangers, because they are acquainted with it.—These believers could then be but a few, selected from the Jewish nation, although it is beyond a doubt, they comprehended all that then believed in him.

Allowing these conclusions to be just, the way is now prepared to consider more particularly the subject matter of our text. "And other sheep I have," says the Redeemer. Ah, what other sheep? Any other than believers? Yes. "And other sheep I have, which are not of this fold." If believers were included in the parable, they could not be included here. And if some believers were there meant, it is evident, all that were then believers, were meant. The unbelievers were included in the text is plain from the description of their character. They "are not of this fold," implies they must be elsewhere. "Them also I must bring," shows that they were not brought, were unreconciled, and consequently unbelieving.

It is not from this description of character alone, that we are authorized to consider unbelievers a portion of Christ's property; but we find it maintained by the united testimony of many passages. The heathen, which are given him for his inheritance, the uttermost parts of the earth for his possession, afford descriptions of such a character. If Christ tasted death for every man, if he gave himself a ransom for all, as the scriptures assert; unbelievers must certainly be included.

As we think it likely these ideas may be new to some of our readers, it may not be amiss to labor this part of our subject somewhat particularly. The term *sheep* is used as a figure to represent different characters, the wicked as well as the righteous. Where sheep and goats are mentioned in the 25th chapter of Matthew sheep are used for righteous only, being so called in the last verse, "The Righteous into life eternal." When it is said: "All we like sheep have gone astray," sheep must mean the wicked;

for these are the characters that go astray. When Christ said, "The good shepherd giveth his life for the sheep," is it wrong to say he meant all mankind? Is it not plain from other scriptures, that he died for all without exception? As we have it from the evident authority of two passages, that sheep are used as a figure for the wicked, there arises nothing from this consideration, against the term being applied indiscriminately to all men. But in our text we apply it to unbelievers only, because believers had been before designated. Our Saviour, no doubt had his eye upon the large field of the Gentile world, the "every creature" to whom he commanded his disciples to preach the good tidings of the gospel. The two classes of men, the *sheep*, in the parable, and the *other sheep*, spoken of in our text, include, according to the faith of all denominations of Christians, the whole extent of the Saviour's property. The point in which they differ, is concerning the proper number that belong to him. But though this may be a point of difference, we cannot expect to profit by making it subject of warm contention.

As Christ has chosen, in this instance, the similitude, of shepherd and sheep, to represent the relation between himself and mankind we may expect to profit by considering a few analogies. Sheep were not anciently kept by the walls of enclosed fields, as at the present time; but by the immediate presence of the shepherd, who exercised his guardian care over them by night as well as day. The custom is mentioned in different parts of scripture, and is often noticed by ancient authors. When sheep are in an undomesticated state, it is not to be expected they will become tame from their own exertions, but from the exertions and care of their shepherd. So with the great Shepherd that gave his life for the sheep; he came to seek and to save that which was lost. No domesticated sheep is unwillingly happy under the care of its shepherd, neither is it possible for men to be dragged to heaven by force. It seems a contradiction in terms that any being can be forced to be happy.

Christ speaks of his other sheep as not belonging to the fold that hear his voice and follow him, and says, "They are not of my sheep, as I said unto you, my sheep hear my voice, and I know them, and they follow me." Should we consider these sheep as applying indiscriminately to the Gentiles we should remain in equal difficulty; for it was never yet altogether true of them, that they heard and obeyed the voice of this great and faithful Shepherd.

There is no decision on this point that appears more rational, than to consider Christ as speaking of *believers*. The description well comports with their character. "He that believeth on the Son hath everlasting life." Faith comes by hearing, and hearing by the word of God Jesus calls, the believer hears and knows his voice. All believers whose faith works by love and purifies the heart, follow their shepherd. They distinguish his voice from the voice of strangers, because they are acquainted with it.—These believers could then be but a few, selected from the Jewish nation, although it is beyond a doubt, they comprehended all that then believed in him.

Allowing these conclusions to be just, the way is now prepared to consider more particularly the subject matter of our text. "And other sheep I have," says the Redeemer. Ah, what other sheep?

We see by this expression that Christ adheres to the analogy between his similitude of shepherd and sheep, and the thing represented by them. A shepherd calls his sheep, and they learn to follow him. Jesus calls his people. "Come unto me," says he—"learn of me, and I will give you rest."

With an eye on this circumstance, let us further view our subject through the medium of this similitude. When sheep are unacquainted with the voice of their shepherd, can they distinguish it from the voice of a stranger? And if, when the shepherd calls, the sheep attempt to run away, as wild sheep always will, what would the shepherd be likely to do? What would the faithful shepherd be likely to do? to abandon them, and tell them because they would not come, it was their own fault? It was no concern of his whether they were food for wolves or a prey to the voracious tiger? Shepherds never talk like this. If one sheep out of the hundred was lost, it would be sought after with anxiety and avidity; and when found, it would be brought in with joy. And does Jesus exercise less care over his people than an ancient shepherd did over his flock? The good shepherd that giveth his life for the sheep exercises a faithfulness that is not to be exceeded by the faithfulness of those that watched their flocks by night. He careth for the sheep, for they are his; they are his; they are the purchase of his blood.

The common shepherd that undertakes to domesticate his wild and timid sheep, is patient to call until they become ac-

quainted with his voice. Though they use the utmost of their power to escape him, he is earnest and vigilant in pursuing. Their mistaken fears, and exertions to elude him, will cost them pain and weariness; but will detract nothing from the zeal of their shepherd to obtain them. The reader will easily perceive, how these remarks apply to Christ and the people whom he came to save. The figure cannot but represent the image in living colors.

In the voice of Christ, the true shepherd of the sheep, we may notice a few particulars.

1. His voice is the voice of *faithfulness*. "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." But Christ, as a Son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end. When men are fully persuaded that he who calls them is faithful, it affords a powerful incentive to attend to his voice. The faithfulness of Jesus is maintained by many considerations. He is the son and faithful as a son. Mankind are his possession, which idea, in men would excite the principles of faithfulness. It affords an encouragement to men to put their trust in him, though possibly, this consideration may add nothing to the faithfulness of our Lord. Faithfulness in an earthly shepherd, secures the peace and safety of their flock, and excites perseverance in bringing home the wandering sheep.—Faithfulness in the great Shepherd and Bishop of souls, is calculated to confirm our confidence in him, and give us an assurance that what he has promised he will be careful and sure to perform.

2. His voice is the voice of *mercy*.—This we may very nearly infer from the idea of his faithfulness. By the constancy and faithfulness of Jesus we learn that he is merciful. The sinner may suppose him an enemy because himself is wicked, but will learn in due time that we have a merciful high Priest, who can have compassion on the ignorant and those who are out of the way. It is by a constant voice of mercy that the timid flocks learn to trust and follow their shepherd.

3. The voice of Christ is the voice of *love*. This is the grand principle by which he draws his people to himself.—"This good shepherd giveth his life for service here, and to crucifixion in death, for their sakes. He is the propitiation for their sins—for the sins of the whole world." "Greater love," says Jesus, "hath no man than this, that a man lay down his life for his friends." But Jesus lay down his life for his enemies.—"For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life."

5. The voice of Christ is the voice of *truth*. This is an essential property.—Wherever there is distrust in the character of a shepherd his flock cannot feel safe in his care. The same is equally true of man as he stands in relation to his Redeemer. It is through the medium of truth that they are to come to the knowledge of him. And it is worthy of notice in this place, that our Savior expressed a particular concern that his people should know the truth. In praying for his disciples, he says, "Sanctify them through thy truth, thy word is truth."—Again, on another occasion, "Ye shall know the truth, and the truth shall make you free." That policy among men, that hides any gospel truth from the people, or attempts to hide it, under any specious pretext whatever, we have no reason to believe will ever be countenanced by the true shepherd that gave his life for the sheep. He never scrupled to inform his disciples of the calamities or troubles that would befall them, nor did he fear the reproach of the enemy when he prophesied of a declension from the faith. "Because iniquity shall abound, the love of many shall wax cold." Experience and facts have long since proved this to be true; but it is what many false pretenders to a heavenly mission, would hardly be willing to own of their followers, much less voluntarily to predict.

The concluding part of our subject predicts a most happy result. *And there shall be one fold and one shepherd.* Hiring shepherds are not always to cheat the flock of the Saviour's purchase, and leave them to the ravages of wolves.—Their wanderings upon the mountains will cease, and their weariness in the valleys. Kept where God appoints salvation for walls and bulwarks, there will be no thief or robber to climb up another

way, to terrify, rob, or spoil the flock.—Now, folds are many; but then there shall be one fold. Shepherds are now numerous and much divided in their doctrines and methods of instruction; but their divisions must be dropped when their offices end and unite, in the office of the "one Shepherd." Now perhaps, we behold a little flock that hear the voice of their Shepherd and follow him. Let us not fear. "Other sheep," says Christ, "I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.

[From the Magazine and Advocate.]

MARIAN WILSON.—A Fragment.

She was indeed a beautiful creature. The eye rested not on a feature that could be called unlovely. The most difficult connoisseur would have pronounced her face and form faultless. Yet in conversation with Marian Wilson, her outward charms were rarely thought of; the beauty of her mind so far exceeded and outshone the loveliness of her person. She was the only child of a widow, whose husband had been deceased. Mrs. Wilson was in religious faith a Presbyterian, and in that faith had strictly educated her daughter; the Assembly's Catechism she could repeat without misplacing a syllable, and her mother boasted that from her earliest childhood, Marian had never, in a single instance, forgotten on her return home from the sanctuary to repeat the text and the principal points dwelt on by the minister. Nevertheless, Marian was not a member of the church militant.—She even dared sometimes to think that in early life, religion was of all things the most undesirable. She was a girl of animated spirits, and the glad pulses of her being beat in unison to the joyous light that reflected happiness from all parts of nature's works. She could not break away from its fascinating influence and chain her mind down to the sombre, gloomy meditations her ideas of religion conjured up. It must be recollect ed that several sermons of the Calvinistic clergy bore no more resemblance to their preaching at the present day, than the faint streaks of lightning occasionally darting across the horizon in a Summers evening, bear to the fierce blazing flashes that precede the earth-reading thunderbolt. Such as it then was, however had not better be good, though unhappy; pious, though miserable; than risk making sure her election, by the casualty of a death-bed repentance, or to wait the more extended term set for pious purposes in the decline of a relish for gay amusement in that paralyzing period of existence, old age. She however kept on debating and sinning (the cognomen given to the plays of childhood the sallies of youth and the sports of maturer years) till her twentieth birth-day. On the evening of this day she attended the preaching of a very popular and famed revivalist.

The speaker's age seemed to be about thirty, and to a graceful form he added the advantage of a cheerful, benevolent countenance. His voice also was very musical, and its rich cadences sunk upon the hearts of his auditors with an almost overwhelming effect. The exordium on the present occasion was however, common place; but as he progressed in his sermon he touched upon a theme, inexpressible calculated to show forth the powers of his eloquence and the enchanting melody of his voice. His theme was the happiness of purified spirits in heaven. He pictured the triumphant ascension to blissful regions of everlasting glory, the disembodied souls of redeemed humanity baptized in the immortal fount of God's holy love—they now shone forth glorious constellations in the heavenly Jerusalem, in bright blissful halos in the crowned splendor of the Redeemer's kingdom. He portrayed this subject to the mental eye and ear of his hearers, till they could fairly see the heavens open—the Deity upon his throne surrounded by the ten thousand glorified immortals—they could hear the harps of angels—they could distinguish the lofty notes of praise to God and the Lamb. But when he had wound up the feelings of his audience to the highest pitch the speaker suddenly stopped.

Marian was the creature of imagination; her fancy delighted to revel in Utopian fields, and the many castles she had built there, had never been razed by the blighting touch of sorrow, or torn from their foundations by the harsh hand of real calamity. Her mind had followed the words of the speaker, and she had listened in rapt extasy to the outpouring of his lofty eloquence till sense and soul were carried away to the empyrean of saints and angels, the abode of just spirits made perfect by the blood of the Savior. Her father's felicity, the happiness of a numerous train of relatives, who had passed "the bourne from whence no traveller returns," took possession of her thoughts. Oh, thought the youthful enthusiast, that I could this

moment be translated, that I could this moment wing my course to that blessed region, to join my father and the host of celestial beings that encompass the throne of God! She continued to listen, but as one who had, in the performance of some exquisite piece of music, so deep and burning, but hidden thought aroused the sweet sensations of his own kindling ideas prevail over the softest strains of harmony, and till the magical tones die away, he is insensible to the fairy wand that ruled his illusions.

Thus it was with Marian? the words of the preacher influenced and heightened the soarings of her imagination, though she was dead to the sense or meaning they conveyed. But the full impressive pause caused her to earth, and the scenes of mortality, bounded by the impassable barriers of time.

In a few moments the preacher again commenced. But the manner and manner of his discourse was changed. In a low, solemn, yet still not unharmonious tone, he began a disquisition upon the horrors of eternal suffering, the capability of immortal souls to endure its fiery terrors, prepared by omnipotent Justice for unrepentant sinners. If he had powerfully described the glory of heaven, and the happiness of its inmates no less ingenuity was displayed in portraying the misery, the deep unending agonies of the tartarean realm. He withdrew the curtain of the invisible world, showed the burning lake in awful scenery to his heart-stricken auditors.—"I see," said he, "the mighty waves rolling onward—hell yawns to its centre to engulf the sinner! Fiends ride upon its circling eddies to grasp them! Omnipotent Justice hurls them to the flaming pit! Ye who have despised the offers of mercy, ye who have shut your ears to the prayers of saints how like you the burning abyss! Ah, rave on, rave on!" And a voice from the female assembly in piercing accents resounded, "rave on!" It was the voice of Marian Wilson.—The speaker turned his eye upon the youthful form—"Ah, maiden, art thou conscience-stricken! Beware, grieve not the Holy Spirit! I once knew a maiden fair and beautiful as yourself, who was temporarily awakened to a sense of her lost condition, but she was enticed away to a ball, and her convictions left her! Soon after she fell sick and when a friend told her of her awful danger, represented she replied, "Oh, I am bound sentence my soul to eternal burnings, if I had the power I would drag him from his throne down with me!" She died! died and left no evidence of that change so necessary to her eternal well-being.* Sinners, delay not, oh, delay not! And the same voice, from the assembly screamed, "oh, delay not!" * * * * *

In brief space Marian Wilson became the member of a Unitarian church. But the fountain of her glad and joyous affections was broken up. The countenance upon which ten thousand smiles seemed eternally to reign, was changed to a careworn and deathlike ghastliness. The eye that beamed lustrous with intellectual fire, is now sunken, heavy and averted. The companions for whom once she exerted her happiest talents to amuse, she meets with coldness or contempt. The wayward traveller is no longer revived to happy reflections by the sweet music of her cheerful conversation. Her thoughts are only in the grave, or brooding over the dark, dismal scenes of a judgment day beyond. True, she esteems herself safe; but she cannot have the arrogance to suppose that all for whom she feels interested will escape the justice of God! Her pathway of existence is covered with thorns, and the once gay, beautiful and happy Marian Wilson is fading away under the blasting influence of erroneous views respecting the character of Deity, the wisdom of his dispensations, and the ultimate consummation of earthly scenes. She is not an only victim upon the horrid altar of Partialism. Thousands are pining under the triumphant wheels of its sanguinary car, believing in their hearts the feelings excited and called into existence by mere human means or artifice, to be the direct impressions of the holy spirit of God; and thus believing, they dare not investigate or dispute the power these impressions hold over them. Isora. Chardon, O., July 17, 1835.

* This anecdote was related some years since in a revival meeting in Vermont.

HOME. Let no man ever think of happiness distinct from the happiness of his home. The gayest must have their languid, sick and solitary hours. The busiest must relax their labor, and there must be some retreat for them where they may seek refreshment from their cares and collect the spirits that disappointments so frequently depress. They who live the most for the public still live for the public but in a small part, and they are apt to find the public service a heavy burthen, which gentler encouragement than that of ambition must furnish the strength to support. [Palfrey's Sermons.]

CHRISTIAN INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINER, NOVEMBER 13, 1835.

Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.—John 5:28, 29.

MR. EDITOR:—I have heard a great many of your brethren preach, although not a believer in your doctrine, but I never heard nor read an explanation of the above passage of holy writ. I think it refers to a day of general judgement in the future state; you although a believer in future limited punishment reject the sentiment, yet it is believed by a vast majority of christendom. Will you have the goodness to give an explanation of the above passage and oblige.

Your friend J. C., Jr.

Limitarians in general are of the opinion that the passage presented for explanation by our unknown friend J. C. Jr. has reference to a day of general judgement in a future state of existence—that the whole race of Adam shall without any exception, be raised from their sleeping graves and appear before the throne of Almighty God, have their earthly conduct investigated, and be rewarded for all their deeds whether they be good or evil; but we shall continue to reject the opinion until we receive more light on the subject, or till something has been offered in its defence more convincing than we have yet been able to find.

Our friend undoubtedly, believes that each person's doom is irrevocably sealed, and immovably fixed at the moment of death, and that there is a conscious existence between death and the resurrection. Now if "those who have done good" are immediately received into the abodes of peace and happiness, and those "who have done evil" must instantly descend into the regions of despair and wretchedness, and there can be no reversion of their sentence, of what use is it, or what good can accrue from being summoned again at the bar of God to receive a second sentence? Would it not be extremely absurd to suppose that the faithful old patriarch Abraham, after having been in heaven for thousands of years, and knowing perfectly well that heaven is his eternal home, should again be put upon trial to see whether he should be saved or damned? J. C.'s reasoning powers must be far superior to ours if he can reconcile such monstrous inconsistencies, and palpable absurdities. Christ in this chapter was illustrating the power and effect of his words or doctrine on those

transcendence of his gospel. His language is, "verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation but is passed from death unto life." This passing from death unto life, is what is frequently called a resurrection, and it is evident that this was the meaning in the above quotation from the words of our Saviour which follow. "Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God and they that hear shall live. They are said to live, because they are raised from what is figuratively called death. They were dead in trespasses and sins. It is plain that the passage which speaks of some's coming forth "to the resurrection of condemnation" is not on the subject of the literal resurrection. Christ had just said that those who received his word had passed from death unto life and that the hour was coming and then was when the dead should hear his voice and live. He did not mean here the naturally dead as will be plainly seen by reading the context.

Dr. Campbell says that in the original, the word rendered "resurrection" means not only what we understand by the term, but is also used to express being raised from inactivity, to action, or from obscurity to eminence—awaking out of sleep, or promotion from an inferior condition. St. Paul in addressing the Ephesians, says, Awake thou that sleepest; arise from the dead and Christ shall give thee light. The dead who were addressed by Paul, were without light, but if they awoke and arose then Christ would give them light. It is said in the verses immediately preceding the words under consideration. That the Father hath life in himself and he hath given to the Son to have life in himself. And hath given him authority to execute judgement also. By his authority to execute judgement we understand that exercise of power by which the Son of God extended the ministry of his word to the Gentile nations. God had authorized his Son to send messengers into all the world to disseminate his doctrine. See Isaiah, 42, 1, 2, 3, 4, and Matthew 12–20. You will see in John 12, 46, 47, 48, that it was not the object of the Saviour to condemn the world but to save it; yet his word would judge those who rejected him; i.e.: it would be the means of drawing their attention to the real character of their conduct, of which they would be greatly ashamed. When we read

"Marvel not at this" we very naturally examine the context to ascertain the subject of discourse. "Marvel not at what? I have said concerning the power of my word to effect the condition of those who receive it. "All that are in their graves shall hear his voice and shall come forth." That all who may be in a dark and buried state of mind, resembling in many respects the dead in the graves, shall be awoken from their lethargy by the judgement which Christ shall execute and shall realize the sway of his authority and shall feel the effect of their judgement. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

They that have done well into a more full enjoyment of happiness, & they that have done evil shall be made to realize their full measure of guilt and condemnation. The word *graves* in this place, is from the Greek word *Menmeios* signifying monuments or places of remembrance; in Latin *monumenta*, but in English *monuments*. Much more might be adduced, and many passages of scriptures brought forward to prove the correctness of our views, but we have not time the present week. We trust however the explanation will be satisfactory to J. C. if not, let him point out the deficiency, and we will attend to it when we have more leisure.

There is a sin unto death; I do not say that ye shall pray for it.—1st. John 5, 16.

This passage is frequently quoted by our opponents as proof against the doctrine of Universalism; and considered by the great mass of limitarians as an inseparable objection to the final ingathering to the fold of Christ the whole purchased possession. But we consider it of no possible disadvantage to that sentiment, nor can the advocates for the doctrine of ceaseless torments use it in any way or manner to their advantage. Dr Clarke in commenting upon this passage says—the *sin unto death* means a case of transgression, particularly of grievous backslidings from the life and power of godliness which God determines to punish with *temporal death*; which at the sametime he extends *Mercy* to the penitent soul. The disobedient prophet, 1 Kings 13–1, 2 is on this interpretation, a case in point; many others occur in the history of the Church, and of every religious community. The *sin not unto death*, is any sin which God does not choose thus to punish. This view of the subject is that taken by the late Rev J. Wesley in a sermon, entitled, *A call to backsliders*. Works vol. 10 page 92. I do not think the passage has any thing to do with what is termed the *sin against the Holy Ghost, intransigent with theropis doctrine of purgatory*. However, this we know, that any penitent may find mercy through Jesus Christ; for through him every kind of sin may be forgiven to man, except the sin against the Holy Ghost, which I have proved, *no man can now commit*." This is a very rational interpretation, and no reasonable man would find fault with it. The *sins not unto death* we consider are those which might be pardoned by the civil law; and the *sin unto death* was any one that subjected the transgressor to execution without the privilege of forgiveness. If some of the believers in the doctrine of endless misery would pay a little more deference to the opinions of their own commentators, we should not have so many consummate egotists among us, neither would every threatening in the scriptures, be treasured up as evidences of the most unscriptural dogmas ever palmed upon the credulity of man in any age or country.

THE SLANDERER.

If there is a creature in the world bearing the impress of the Almighty who deserves the unqualified hatred and contempt of his species, it is the SLANDERER. He labors hard to blast the reputation of a fellow being, and yet receives no reward, but that which ever attends the guilty culprit. For other vices some miserable inducement may be conjectured. The drunkard is urged to his fatal potations to slake a thirst which long habit has made tormenting. The profane pour out curses to give spirit and emphasis to the stale jargon of an empty head. The thief pleads necessity. But he who slanders another is stripped of all pretext which would not aggravate his guilt. He cannot plead even the base purpose of revenge, for he does not always confine himself to his enemies. Nor does he always select the low and worthless character. His slander cannot fasten upon guilt, and will not on simple worthlessness. Merit generally is its chosen prey. The more pure and elevated the reputation the deeper is its shaft dipped in poison, and the more distinct is its deadly aim. The slanderer is an assassin. He attacks his victim in the rear—in the dark, defenceless. He strikes a blow which can neither be parried or repelled.—The arrow wounds wherever it flies, pierces the heart and drinks the life blood; is shot from a hiding place, and the malignant archer has burrowed too deep to be ferreted from his covert. What doom would be too se-

vere for the wretch who should lurk in ambush to hurl poisoned darts at random upon a multitude? We startle at the mention of a deed so diabolical, and a spontaneous curse thrills through the soul. Yet what dart so poisonous, so fatal, so pathless, as that which is purposely hurled from the damnable lips of a slanderer?" The infamous lies of the slanderer spread like wildfire, and blast forever the character of the unfortunate object. The poison of the asp is under his lip, and his food is calumny.

—*Charity* (says one) is a goddess enthroned in the human heart. She never appears with greater lustre than when in the exercise of her divine attribute. Her chiefest pleasure is to search into the private apartments of the afflicted, that her ear may not be hurt by the whisper of praise. When her pity is guided by discernment, and the favours she confers are proportioned in the merit of the receiver, then she is doubly amiable. Her goodness dropeth as the gentle rain from heaven upon the place beneath, and like mercy blesseth both the giver and the receiver. As the morning dew reviveth the drooping flower, so doth charity spread gladness over the countenance of distress; and the sensations of delight, she enjoys in her hours of reflection, are more exquisite than those which agitate the bosom of the object, at the moment it receiveth relief.

—*We have received a communication on the subject of the late "protracted meeting" at East Thomaston, censuring very severely the unwarrantable course pursued by two young preachers at the closing up of the meeting. We do not think it worth the while to publish it; for it is only a specimen of the weakness and frailty of man. We have become more convinced than ever, that the "proper study of mankind is man," more particularly for a clergyman, and that his success depends a great deal upon his knowledge of human nature. Our friend will forgive us for rejecting his communication.*

COOL REASONING.

When Dr Franklin had approached to the final close of his earthly career he thus reasoned with a friend. Death is as necessary to the constitution as sleep; we shall rise refreshed in the morning. The course of nature must soon put an end to my present mode of existence. This I shall submit to with less regret, as having seen during a long life, a good deal of this world, I feel a growing curiosity to become acquainted with some other, and can cheerfully with filial confidence resign my spirit to the conduct of that great and good Parent of mankind who

protected and preserved me from my birth to the present hour.

ANOTHER INSTITUTE.

About fifty gentlemen and ladies connected with the first Universalist society in Cambridge, (says the Trumpet,) have recently organized an Institute on a somewhat novel plan. Ladies, as well as gentlemen, are active members, and eligible to office.—The officers, elected for the six months from Oct. 1st, are as follows:

LUCIUS R. PAIGE, President.
L. W. BALLOU, Vice President.
J. P. DERBY, Secretary.
J. PEAR, Treasurer.
E. P. HOLMAN,
S. JAMES,
Mrs. A. R. W. PAIGE,
Miss R. DOUGLASS, Managers.

DEDICATION IN AUGUSTA.

The Universalist Church in Augusta now in a state of forwardness, will be dedicated on Thursday, the 26th inst. In the afternoon we understand Br. William A. Drew will be ordained as pastor of said society.

WHO IS MY NEIGHBOR?

That was a miserable disposition in the theological lawyer of our Savior's day, which put him upon asking the question—"But who is my neighbor?" He had admitted—as, indeed, he could not deny—that it was his chief duty to love God with all his heart, and his neighbor as himself; but then that he might, if possible restrict his love and good offices towards mankind within the narrow circle of his own church and people, he must first be permitted to lay square and compasses, upon the principle, and be certified exactly who was his neighbor. He must cut and prune off till he should know precisely what description of persons were embraced in the term "neighbor;" and if it should be found that his neighbors were the members of his own church only, to the exclusion of Samaritans and other heretics—why then he would admit the force of the general injunction of the divine law and be prepared to defend his own partial and exclusive affections and conduct.

By the Parable which our Lord uttered in reply to this question he taught his limitarian inquirer, most emphatically—nay, he compelled him to give answer against himself—that his neighbors were not the members of his own nation and his own religious communion only, that they were all who needed his charity and mercy, even should they be Samaritans,

the greatest infidels and heretics known to the Jewish church. "Which now of these three"—the holy priest—the sacred Levite—both acting under the influence of a partial system of religion,—or the heretical Samaritan—"was neighbor to him that fell among thieves?"—The lawyer was compelled to answer—"He that showed mercy on him," and by this answer he not only solved the difficulty which himself had proposed, but he also was obliged to condemn the doctrine and practice of his own 'mother church.'

Nothing can be more admirable than this beautiful parable of Jesus. Though intended, originally, as a rebuke upon the limitarian notions of the Jews, yet it was an application to practical life amongst all people and in all ages. There is too much of a disposition in the church now, to narrow down—so as to speak both the doctrines and the duties of Christians, to the standard of their own partial and exclusive feelings. First, salvation is limited to them; and then, as a reasonable consequence, the spirit of hatreds and persecution rises up against all others, destroying often, social intercourse and social good will.

Questions of this sort spring from a backwardness towards duty. A real Christian—one who is acquainted with the great and generous spirit of the Gospel—will never seek to raise nice lawyer-like distinctions with a view to avoid his plain obligations; but in the exercise of that charity which is the first jewel in the Christian's crown, will be hearty and earnest in duty according to the natural dictates of benevolence.—Whenever misery and distress present themselves, he will cast his sectarian prejudices aside, and reach forth his powerful help and succour. Reader! go thou and do likewise.—Banner.

FAITHLESS PRAYERS.

St. Paul exhorts that "supplications, prayers, intercessions, and giving of thanks, be made for all men;" and as a reason for so doing he gives the following: "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." And he adds, "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2: 1–8.

There are many who comply with Paul's exhortation in praying for the final salvation of all men, but then they do not pray *in faith*—they are continually endeavoring to prove their prayers will never be answered—hence they pray "doubting." A certain quinine writer has said, "Praying without faith is like shooting without a bullet; it makes a noise, but does no execution!"—Faithless prayers are ineffectual. They are always noisy things, and show forth to some minds evidence of eminent piety; but then they do not always "lead a quiet and peaceful life in all godliness and honesty." Let him that readeth understand. [Star and Uni.

From the Herald of Holiness.

PUBLICANS AND SINNERS.

When Jesus was on earth, he associated with publicans and sinners, and was accused by the Scribes and Pharisees of being the friend of such, as he undoubtedly was; for the good of such that he was sent forth into the world. Therefore he was the more bitterly opposed and hated by those who trusted in themselves that they were righteous, and despised others. To such persons he plainly declared that publicans and harlots go into the kingdom of God before them. Many of the present day, who profess to be teachers of the truth, together with their numerous minions, seem to regard the openly wicked as the special objects of God's hatred, and are calling upon them to repent, &c. But they do not preach holiness to them—full, free and perfect salvation from sin by the grace of God in Christ Jesus. For by doing this they would condemn themselves. They therefore tell them that it is not possible to live without sin; but that they must try to keep the devil under, and cover him up. In other words, become like themselves, whitewashed sepulchres.

Now we rejoice to have the devil kept under or down, while he is in man—but we do rejoice vastly more to know that Christ casts him out. If these persons know any thing about the gospel, let them preach it. Let them declare the whole counsel of God—that the blood of Christ cleanseth from all sin. Let them get the beam out of their own eyes, that they may see to cast the mote out of their brother's. Until then they may very justly be considered blind guides, hirelings, who care most about the fleece of the flock. Compassing sea and land to make proselytes, and making them two fold more the children of hell than themselves.

From the Star and Universalist.

PROFESSION AND PRACTICE.

What is the use of profession without practice in the christian world? And why do not those who make so many professions look more to the practical part of christianity? These are close questions, to be sure, and therefore they should be answered in the fear of God. If Peter had said, (Acts 10: 35.) "He that feareth God and talketh righteousness is accepted with him"—we should think it might have been taken for a creed by many professing christians in our day.—But this is not the case. God requires goodness in man. He requires a work of him—not to secure his everlasting welfare in another state of existence, but to render him happy and accepted here. "He that feareth God, and worketh righteousness is accepted with him."

Of all beings in the universe, the Univer-

salist is under the strongest obligation to live in obedience to God. His doctrine is a doctrine of love, joy, peace, long-suffering, gentleness, meekness, faith, temperance, agape, which there is no law. He has the example of Christ set before him, and the law of love to all constantly binding upon him. Who then ought to love more than he? Brethren let us deeply consider this—

"And let our glad obedience prove,
How much we owe, how much we love."

THE PHARISEES.

The Pharisees are one of the most ancient sects of the Jews, and were distinguished from the others by a more strict manner of life. They eventually substituted human traditions in the room of divine truth and made a great show of religion in outward things, but were proud, covetous, unjust, superstitious and hypocritical. When the Savior appeared in Judea, they were in great repute among the people, because of their learning, sanctity of manners, and strictness in external observances. Among them probably some of the best persons on the earth. Yet there was so much self-righteousness, pride, self-love and hypocrisy among the great mass of them, that Jesus was led to deal more severely with them than with any other class of sinners. They undoubtedly manifested the greatest opposition, and were the greatest hindrance to the pure and simple truth of the gospel. For it made more clearly obvious the abominable wickedness of their hearts.

The Lord in this day, is raising up witnesses to the pure and simple truth as it is in Jesus; and as they bear testimony to the folly of merely making clean the outside of the platter, and to the necessity of perfect holiness of heart, it is seen from what source they find the most bitter opposition. But God is sending forth light upon the clouds of darkness and sin, which are spread over the nominal church, and their shame will soon be seen, and felt.—Herald of Holiness.

ANECDOTE

OF REV. JOHN MURRAY.

"There stood formerly, on the spot now occupied in School street, Boston by the Universalist church (Mr. Ballou's) a small chapel with one gallery in front and another on the left side of the pulpit which was semi-circular, built by some of the Huguenots, who fled from France at the time of the repeal of the edict of Nantes, with their minister, Mr. La Massa; and by them it was occupied for many years. With some of their descendants I am personally intimate. One after another died; and their children gave up their worship, and mixed with other societies. The doors were of course closed for a long time. At length, Mr. William Croswell, a blind man, (whom I well recollect, and who has at this moment, a son bearing the same name, and a daughter, likewise, residing in the same house with him, somewhere at the south part of the city,) who was called in those days a *New light preacher*, was for a long time within my remembrance. At length there came along the late Mr. John Murray, the Universalist, Croswell being old, and he preached there, for time, to any audience he could collect. He was earnestly opposed by the ministers in and about Boston, amongst whom the Rev. Mr. Bacon, then minister of the old South church, distinguished himself. Having been given out, that Murray was to preach one evening, in Father Croswell's meeting house, Mr. Bacon, in his zeal went to hear him, in order to answer him after his sermon. As soon as Murray had finished Bacon stepped up two or three stairs of the pulpit, and called out—"All that Murray has said is a delusion. I beg the people to stop and I will prove it to them." Among the audience, there were several of Mr. Bacon's parish, who attended in order to "put down Murray." Murray instantly stepped to the pulpit door, opened it, and begged him to walk in, which he peremptorily declined; not willing to stand even in the same desk with him. Murray, however, earnestly repeated his request, saying—"The people can hear you much better, Mr. Bacon, from the pulpit, than they can from that stair."—Bacon, however, still declined. After he had finished, Murray rejoined, and excited great laughter, (for he was a great wit) at Mr. Bacon's expense who grew angry and attempted a second reply; to which Murray instantly rejoined producing increased laughter at Bacon. Bacon's friends were irritated, and ran to an old woman's huxter-shop, who occupied the next building, bought all her eggs, carried them into the church, and threw them at Murray as he stood in the pulpit. He humorously replied—"Well my dear friends these are moving arguments; but, I must own, at the same time, I have never been so fully treated with Bacon and eggs, before in all my life"—at the same time retiring from the pulpit. This brought a roar of laughter on Mr. Bacon, who left the church, and never afterwards interfered with Mr. Murray.

THE BLOOD OF CHRIST.

By the blood of Christ, we understand the life of Christ; not merely the blood which was so freely shed for man upon Mount Calvary, but the life of Christ in the soul; or Christ himself. For Christ is life, and light, and spiritual strength. He is the way, the truth, and the life. He is the light which lighteth every man that cometh into the world. Know ye not, says the apostle, how that Jesus Christ is in you, except ye be reprobates.

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, NOVEMBER 13, 1835.

From South America. By the arrival of the Schr William Tompkins, Capt. Cooper, intelligence is received, that the country was in a state of preparation for war. The *Reformers* had possession of the town of Porto Cabello. The *Government Army*, under the command of General Pa., was at its head quarters, near Augostura. There had been several skirmishes between the *Reformer* and the *Government Army*, in which the skirmishes from the latter were defeated.

THE TEXAS MEETING. The meeting at evening at Concert Hall was large and respectable. Maj. Gen. John S. Tyler was called to the Chair, and N. F. Frothingham sq. appointed Secretary. Spirited addresses were made and sundry resolutions were unanimously adopted. The meeting stands adjourned to Wednesday evening next at 7 o'clock. [B. Post.]

The Maine Anti-Slavery Society held their annual meeting on the 28th and 29th at the Rev. Mr. Adams' meeting house, Brunswick. They assembled quietly, chose their officers for the ensuing year, made an "Appeal to the South," made their annual Report, passed sundry resolutions, made speeches, and adjourned without bloodshed. [Portland Courier.]

Drinking Toasts.—An individual in cloisters, narrowly escaped being Lynch'd at a wedding frolic, for giving the following toast, which the company present, interpreted as a proof of his being an abolitionist.

"Health to the sick—Honor to the brave—Success to the lover, and freedom to the slave."

Novel Cases.—We learn that in a neighboring county there are two cases to be tried this week, of rather novel character. One is a case of assault and battery, inflicted by the house of God upon the Sabbath by one clergyman upon another! The other is a case of a clergyman for stealing a tombstone. [Unstable Telegraph.]

The Legislature of Vermont have voted forty-nine times, unsuccessfully, for governor.

Presentments.—"Does not that bell ring?" observed his companion to Colonel Mr. Ballou, "on hearing a funeral knell, 'put you in mind of your latter end?' 'No, but the rope is in mind of yours.'

Dr. PALEY.—This eminent divine so ardent a follower of Izaak Walton, on being asked by the then Bishop of Durham, when one of his most important works would be finished, he replied with quaintness and simplicity, 'My Lord, all work steadily at it when the fly-fishing season is over.'

The great Virginia work of Internal Improvement which contemplates the junction of the Atlantic and western states thro' channel of the James and Kenawah river is about to be vigorously commenced. Only-three miles of the Canal on James river are offered for contract.

Internal Improvement Convention.—According with the views of a large number of the friends of Internal Improvements, a State Convention has been called, to be held at Utica, on the 11th day of November inst. to be composed of Delegates from all parts of the state, for the purpose of adopting measures to promote a general system of Internal Improvements, which develops the great and important natural advantages possessed by the State of York.

Good News for Underwriters.—The Vernon, Merrill, from New York, arrived at New Orleans on the 13th of October after a passage of seventy days. She is board a cargo valued at two hundred and dollars, most of which was insured in different offices in Boston and New

As soon on stepped pulpit, and has said is to stop and among the of Mr. Ba in Father Mr. Bacon in order to open it, which he willing to with him. Heated his can hear from the stair." After ed, and he was a use who cond rejoin him. Bacon, and ran who et all her ch, and od in the Well argu the same treated all my from the daughter ch, and th Mr.

which he will find the following card: "Mrs Smith Captain Richardson for his kindness son Hamilton, for giving him plenty best at table, and a good bed in his son, and sending him to school since December.

REMEMBERING A TEXT.—I had a negro, as blundering a rascal as I ever laid eyes on. His skull was as thick as a millstone, and about as senseless. I sent him to church always, and required the text of him, that I might be sure he had been there; yet never word could he remember. One Sunday however, we had for our text—you know the verse—something like this—"Let not the strong man glory in his strength, nor the rich man in his riches." Jake came to me in great glee when church was over. "O, master, it was—Let not the poor man glory in his strength, nor the rich man in his wristbands." I never asked the rascal again.—Galaxy

CLOSE QUARTERS.—I can tell a better story than that, added the Captain. I felt pretty considerable friskiness one day, and up I went with the lightning rod, hand over hand, as high as the vane. I had a first-rate prospect up there—but that's n't all. A thunder-cloud came over, and I saw it was going to strike the steeple, and thinks I to myself, if it hits me I'm done up. So I got ready, and when the crack came, I gave a leap up, let the lightning strike and run down and then caught hold again!

RETORT COURTEOUS.—When an English lady, at whose house Dr. Johnson was dining one day, asked him if he did not think her pudding very good? "Yes," growled the great moralist, "it is very good for hogs." "Shall I help you to another plateful then?" said the polite hostess.

According to the new Militia Bill has passed both Houses,) officers and of Colleges, medical practitioners dentists, school masters, Members of legislature, and some other descriptions men, heretofore exempted, will now be compelled to perform military duty.

HOW TO JUDGE CUSTOMERS.—A merchant who has acquired considerable of this world's gain by his attention to business lately informed us how he decided whether a man was fit to be trusted or not. He said whenever he saw a farmer come in, riding or driving a good fat horse he knew he could

The Cincinnati Post states, that a certain John Cowen, a Cabinet maker, of that place, having had a quarrel with his wife, became enraged, and seizing an axe struck her on the head, which was likely to prove immediately fatal, and then, seeing the effect of this blow on his wife, the wretch assaulted his two children weeping at her side, and despatched them both with the same bloody instrument, and then fled. The children were aged about 4 and 2 years. The murderer was pursued without loss of time, and overtaken about 8 miles from the city,—brought back, and committed to jail to await his trial. When taken, he said he had expected to suffer death for the murder of his wife, and deprived his children of life, that they might not be disgraced by his crime.

The Albany Transcript states that at Bristol an infant four months old, was a few days since left in a cradle by its mother. A pig entered, and before her return had nearly devoured the little biped. It however lived four hours after and died. [N. Y. Trans.]

The Philadelphia Star states that in consequence of N. P. Willis' marriage a new production of his may shortly be expected. "Well, vot of it?"

There was the greatest number of outward bound vessels in Hampton Roads at last accounts, ever known; some of them had been detained by northeast winds upwards of 20 days.

Shocking disclosures have been made at Charleston, South Carolina, of the detention and brutal treatment of young women in a house of ill fame kept by a man of the name of June, whose wife makes annual visit to New York in order to recruit. On Saturday week, the police of Charleston rescued six of her victims.

Tampico papers, of the 12th ult. containing the proposed model of a central government, have been received at New Orleans.

Military Operations. We understand that Lieut. Wheelock, of the Cavalry Recruiting Service, in this city, has received peremptory orders to repair forthwith with his recruits to New York. Their ultimate destination is the "far west." Lt. Wheelock has succeeded in obtaining an enlistment of about fifty as fine and bale young cavaliers as could be found in the country. They left this morning in the cars for Providence. [Boston Post.]

New Theatre at Washington. A new theatre is now being erected in the city of Washington, on a plan somewhat similar to the opera house in England. The pit and boxes are to be thrown into one, and the price (\$1) to both will be the same. The stage is of unusually large dimensions, compared with the other parts of the building, being 66 feet deep, by 76 wide. There are two extensive tiers of boxes and above them the gallery, entirely unconnected in its means of egress or ingress, with any other part of the establishment.

The building—when completed—is to cost \$30,000, of which sum, \$15,000 has been raised by subscription. The house, to a theatricalism, is to hold \$1500, and has been taken for the first year by Mr. Maywood, of Philadelphia, at a rent of \$2500.

LONG TIME TO WAIT.—It is the custom at the chambers, in inns of courts, when attorney's or clerks are absent, to put labels on the doors thus—"Gone to the temple; return in an hour," &c. A certain limb of the law having recently been *non est inventus*, and a charge of embezzlement brought against him, a friend fastened the following announcement to the door of his chambers:—"Gone to Bo-Any Bay: return in 14 years."

VIGOROUS EXERCISE.—At the Court of one of the French Monarchs, were two remarkably corpulent noblemen the Duke de L——, and the Duke de N——. They were both at the Levee one day, when the King was rallying them on their appearance: "You cannot possibly," said his Majesty, "take exercise."—Your pardon, Sire, exclaimed the extensive nobles, "we walk twice a day round each other."

REMEMBERING A TEXT.—I had a negro, as blundering a rascal as I ever laid eyes on. His skull was as thick as a millstone, and about as senseless. I sent him to church always, and required the text of him, that I might be sure he had been there; yet never word could he remember. One Sunday however, we had for our text—you know the verse—something like this—"Let not the strong man glory in his strength, nor the rich man in his riches." Jake came to me in great glee when church was over. "O, master, it was—Let not the poor man glory in his strength, nor the rich man in his wristbands." I never asked the rascal again.—Galaxy

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We understand that Gen. McCobb collector of this District, has been honorably acquitted by the authorities at Washington of all the charges preferred against him. —Lincoln Pat.

HOW TO JUDGE CUSTOMERS.—A merchant who has acquired considerable of this world's gain by his attention to business lately informed us how he decided whether a man was fit to be trusted or not. He said whenever he saw a farmer come in, riding or driving a good fat horse he knew he could

be relied upon. If his horse was poor he knew him careless and inattentive to his contracts.

Chronicle Office, Lynn, Nov. 5th 1835. The Chocolate and Grist Mills (one building) of Hezekiah Chase, Esq. in this town, were destroyed by fire this morning between 2 and 3 o'clock, supposed to have been occasioned by some defect in the chimney. By the prompt exertions of the firemen and citizens, the fire was confined to the building in which it commenced. The building we understand was fully insured.

Sudden Death. Just before dinner yesterday, Mrs. Dinneford, the amiable and accomplished wife of the lessee of the Franklin theatre, was seized with apoplexy, and, though the best medical aid was procured to relieve her she died in two hours afterwards. A few minutes before the attack, she was in excellent health, and was preparing to take a walk with some members of her family. —N. Y. Trans.

The Rodney (Miss.) Telegraph states that the pilot of the steamboat Maze, on her way from Louisville to New Orleans was so enraged at the owner's taking in tow a flat boat, that he purposely ran the boat against a sung, in broad day light, by which 3 negroes and 23 horses on the flat boat were

number of spectators, the Baptist Meeting house, where the trial was held, being filled to overflowing the whole time.

KENNEBEC, ss.—
At a Court of Probate, held at Augusta within and for the County of Kennebec, on the last Monday of October A. D. 1835.

SARAH GILPATRICK, widow of THOMAS GILPATRICK late of Gardiner in said county, deceased, having made application for an allowance out of the personal property of said deceased.

Ordered, That the said Widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Intelligencer printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of November next at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER Judge.

A true copy.
Attest: GEO. ROBINSON, Register.

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Real Estate For Sale.

NOR sale a lot of land situated on the Southerly Side of the Litchfield road in Gardiner—adjoining land of Ichabod Plaisted. Said lot is but a short distance from the village and is valuable for tillage or Mowing land—Also another lot situated on the new road leading from Arch Morris's Brick-Yard, conveniently located for building.—Persons wishing to purchase cheap will do well to examine the above.—Apply to RICHARD CLAY,
GEO. PLAISTED,
or G. W. BACHELDER.

Gardiner, Oct. 23, 1835.

Appointments.

The Editor will preach in Masonic Hall in this place, next Sabbath.

Br. T. Stevens will preach in Richmond next Sabbath.

Br. C. Burr will preach in Bowdoinham next Sabbath.

MARRIED,

In Portland, Mr. Daniel Stevens, of P. to Miss Sarah S. Knibb of Kennebunk.

On Monday evening 21 inst. Mr. Ambrose Lovis, of Salem, Mass. to Miss Harriet Baker.

Same evening, Mr. George T. Fowler to Miss Elizabeth Crockett.

In Chelsea, Mass. Mr. Stephen Merrill, of Parsonsfield, Me. to Miss Eliza Wyman.

In East Thomaston, Mr. Wellman Spear to Miss Rebecca Fales.

DIED,

In Portland, Mr. Allen Kent; Andrew Jackson, son of Wm. Phillips, aged 3 months.

In Bath, Miss Mary E. Todd, aged 19 years; Miss Anna Allbee, aged 48 years.

In Limington, Ann Maria Small aged 18 months.

Broadcloths & Cassimeres.

ROBERT WILLIAMSON
TAILOR AND DRAPER,
NO 2 CENTRAL ROW.

HAVE constantly for sale, a full and complete assortment of superfine and medium quality broadcloths and cassimeres, of every variety of colours, English, French, German, and American Manufactury, for sale by the yard, or will be made up in the neatest and most fashionable manner and at short notice.

N. B.—A good assortment of ready made clothing constantly on hand.

Also—trimmings of every description. Gardner, Nov. 6, 1835. 42

Almanacs for 1836.

MAINE Farmer's, Thomas's, People's, Queen, Comic and Miniature Almanacs, for 1836, for sale by the gross or single, at the Gardiner Bookstore, by PALMER & WASHBURN.

November 5, 1835. 42

Strayed or Stolen,

FROM the pasture of J. D. GARDINER, a black three year old colt, long tail, whoever will return said colt or give information where she can be found, shall be suitably rewarded.

GEORGE FINN.

Gardiner, Oct. 30, 1835. 41

SPLENDID ANNUALS FOR 1836.

THE Token and Atlantic Souvenir.—The Gift edited by Miss Leslie, just received and for sale at the Gardiner Book Store by

PALMER & WASHBURN. 42

Gardiner, October 16, 1835. 42

GENERAL HOUSE BATH, ME.

THE subscriber has opened a public house in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 29, 1835. 42.

THE subscriber has received on consignment a good assortment of MARBLE CHIMNEY PIECES.—Those who are in want of them will do well to call and examine for themselves, as the article and price cannot fail to suit.

JOEL CLARK JR.

Hallowell, August 6. 29</p

POETRY.

There's Music in a Mother's Voice.

There's music in a mother's voice.
More sweet than breezes sighing;
There's kindness in a mother's glance,
Too pure for ever dying.

There's love within a mother's breast,
So deep 'tis overflowing,
And cares for those she calls her own,
That's ever, ever growing.

There's anguish in mother's tear,
When farewell fondly taking,
That so the heart of pity moves,
It scarcely keeps from breaking.

And when a mother kneels to Heaven,
And for her child is praying,
O, who shall half the fervor tell,
That burns in all she's saying!

A mother! how her tender arts
Can soothe the breast of sadness,
And through the gloom of life once more,
Bid shine the sun of gladness.

A mother! when like evening's star,
Her course had ceased before us,
From brighter worlds regard us still,
And watches fondly o'er us.

From the Sentinel and Star in the West.

The Neglected Boy.

There was a time when all was joy,
And gladness o'erspread thy face,
You'd call me, then your "darling boy,"
And clasp me in a fond embrace.

'Tis not so now—for when we meet,
A sadness seem to reign,
And should a smile obtrude to greet,
'Tis chas'd away again.

Why is it so? I cannot tell—
This heart is true as ever,
Though I am forced to say farewell,
For shortly we must sever.

Mother—before my father died,
I've often heard you say,
I was your all—you only pride,
When he was far away.

Then, when he slumbers in the tomb,
Why look so cold on me?
Why am I now not welcome'd home
As once I was by thee?

DESULTORIOUS.

[From the Universalist Watchman.]

A FRAGMENT.

I saw him on the time-worn cliffs, against whose base the foaming surge had raged and thundered since the early dawn of creation! The hand of time had traced deep characters upon his brow; his locks were white with the frost of eighty winters. Affliction had been his portion, tedious seasons of grief had been meted out to him and at last he had out-lived his friends and foes. One only relative remained; a prodigal son, and he was a wanderer on the trackless deep. This was the charm that drew him to the shore. There through the long, clear days of summer would he watch the feathered curl of the restless waves beneath him, while the undying hum of ocean melody threw its magic spell around him, soothing his woe-worn spirit with the thrilling anticipation, of joining the angelic choir in a purer and happier world. When I first knew him, I wondered that he never appeared unhappy, for I knew he had suffered great misfortunes. But I was then a stranger to the rich consolations of that message proclaimed by angels upon Judea's hills; I had no shield in the day of adversity—no refuge to which I might fly when friends proved false; the remembrance of the past a comfortless and varied scene; the present shrouded in portentous gloom, while on the future shone no cheering ray, to relieve the heavy pall of darkness that closed around.—The chilly damps of death were on my soul, for my heart's best friend had gone down to the still chambers of the grave. All that was beautiful and lovely in my sight had faded—had vanished even from the strong grasp of affection. No hope remained for my comfort—the gentle spirit which had cheered me so often had fled, or rather as I believed, had like a candle gone out no more to be enlightened. I shunned the society of men, whom I believed were born for no higher end; and I cursed the Author of my existence, whoever or whatever it might be. But this aged man taught me to curb my raging passions. He taught me to fix my faith firm on the Eternal Rock. He learned me to listen to the wind's wild song, and hear sweet music in the thundering waterfall. His own mind had retained its native energies, for the exalted breathings of heavenly piety hallowed every untoward passion and lent to inanimate nature the living harmony of praise. To him the thunder river granite which pierces the blackening fury of the brooding tempest spoke in the solemn tones of awful grandeur. 'The cloud-capt hills' wrapped in the mantle of eternal snows—the waving forest quivering in the summer gale or writhing in the whirlwind's angry grasp—the meandering rill and blooming flower, all, to his enraptured ear swelled the harmonious symphony of Nature's ceaseless song.

Peace to thy memory aged man! 'Tis long since we have met, and thou mayest now be pillow'd in thy dreamless bed but the remembrance of thy pious resig-

nation shall never fade from my heart. And when my steps are wending downwards to the dark valley—when the lengthening shadows teach me that my sun of life is fast declining; the blessed hope of a perfect and glorious resurrection shall disarm death of its terrors and light the wearied spirit through the shadowy land, to the blissful mansions of the eternal Father of all.

THE WIFE.

BY WASHINGTON IRVING.

I have often had occasion to remark the fortitude with which woman sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity.

Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding with unshaking firmness the most bitter blasts and adversity.

As the vine which has long twined its graceful foliage around the oak and been lifted by it into sunshine, will, when the hardy plant is riven by the thunderbolt, cling round it with its caressing tendrils and bind up its shattered boughs, so it is beautifully ordered by Providence that woman the mere dependant and ornament of man in his happier hours, should be his stay and solace, when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

I was once congratulating a friend, who had around him a blooming family, knit together in the strongest affection—"I can wish you no better lot than to have a wife and children. If you are prosperous, they are to share your prosperity; if otherwise, they are to comfort you."

And indeed I have observed, that a married man falling into misfortune, is more apt to retrieve his situation in the world, than a single one; partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence; but chiefly because his spirits are soothed and relieved by domestic endearments and his self-respect kept alive by finding that though all abroad in darkness and humiliation yet there is still a little world of love at home, of which he is the monarch.

Whereas, a single man is apt to run to waste and self-neglect to fancy himself alone and abandoned, and his heart to fall to ruin, like some deserted mansion for want of an inhabitant.

MARRIAGE.

Marriage always effects a decided change in the sentiments of those who come within its sacred pale under a proper sense of the responsibilities of the married state. However delightful the intercourse of wedded hearts, there is, to well regulated mind, something extremely solemn in the duties imposed by this interesting relation. The reflection that an existence which was separate and independent is ended, and that all its hopes and interest are blended with those of another soul, is deeply affecting, as it imposes the conviction that every act which shall influence the happiness of the one, will color the destiny of the other. But when the union was that of love, this feeling of dependence is one of the most delightful that can be imagined.

It annihilates the habits of selfish enjoyment, and teaches the heart to delight in that which gives pleasure to another. The affections become gradually enlarged, expanding as the ties of relationship and the duties of life accumulate around until the individual ceasing to know an isolated existence lives entirely for others and for society. But it is the generous and virtuous alone who thus enjoy this agreeable relation.—Some hearts there are, too callous to give nature to a delicate sentiment.—There are minds to narrow to give play to an expansive benevolence. A degree of magnanimity is necessary to the existence of disinterested love or friendship.

NOTICE.

THE copartnership heretofore existing between Lovejoy & Butman is this day dissolved by mutual consent. All persons having demands against said firm are requested to present them for settlement, and all indebted are hereby called upon to make immediate payment to V. R. Lovejoy who is duly authorized to settle the same.

V. R. LOVEJOY,
OLIVER BUTMAN.

Gardiner, July 25.

V. R. L. would inform his former friends and customers that he still carries on his business at the old stand directly opposite the Farmers Hotel, where will be found every thing in the line of his business, CHEAP FOR CASH.

RUN AWAY,

FROM the subscriber on the 27th inst. an Indented Apprentice, by the name of Ichabod Pinkham. This is to forbid all persons from harboring or trusting him on my account, as I shall pay no debt of his contracting after this date. Whoever will return said boy, shall receive one CENT reward and no charges paid.

JOHN STEVENS.

Pittston, Oct. 30, 1835.

THE GARDNER SAVINGS INSTITUTION.
Incorporated by an act of the Legislature.

The design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 1835. The Office for the present will be kept in Gardiner, in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter according to the by-laws.

Deposits as low as one dollar will be received, and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a bormaster of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus will they get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,
Peter Grant, Esq.,
Edward Swan, Esq.,
Arthur Berry, Esq.,
Capt. Enoch Jewett,
Mr. Richard Clay,
Rev. Dennis Ryan,

Hon. George Evans,
Alfred G. Lithgow, Esq.,
Mr. Henry B. Hoskins,
Capt. Jacob Davis,
Geo. W. Bachelder, Esq.

ANSYL CLARK, Treasurer.

H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834.

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SILK HATS,

MANUFACTURED and for sale at J. HOOPERS'S Store in Water Street.

J. H. would respectfully inform his customers and the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained in any other store. Particular care is made to order at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. ALSO, a usual, a large and handsome assortment of FUR HATS, both black and drab of our own manufacture. Also, New York and Boston Hats of all the fashionable style.

Augusta, April, 1835. 15

COPARTNERSHIP FORMED.

W. M. PALMER and H. G. O. WASHBURN have this day formed a connection in the Book selling and Book-binding business, under the firm of PALMER & WASHBURN.

Gardiner, Aug. 17, 1835. 34

PALMER & WASHBURN.

HAVE for sale at the Gardiner Bookstore, opposite Sager's Hotel, a large assortment of School, Classical, Theological, Historical, Juvenile, Sabbath School and Blank books: also, a great variety of Stationery and fancy articles, all of which will be sold at the lowest prices.

Book-binding executed with neatness and short notice. Blank books ruled and bound to pattern

E. H. HUTCHINS & CO'S

NEWLY IMPROVED

INDELLIBLE INK.

E. H. & Co. have, by means of their new chemical ink, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indeleble.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it highly to the public generally, as its extreme portability does to travellers.

[Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (op stairs.) For sale by B. SHAW & CO., Ag'ts, Gardiner.

Gardiner, Jan. 13, 1835. 3

REAL ESTATE FOR SALE.

THE subscriber offers for sale, the following real Estate, situated in the town of Hallowell, on the great River Road, leading from Augusta and Hallowell to Gardiner Village, viz: a Two-story dwelling HOUSE, well finished throughout inside, and painted out side, with two Chimneys, a handsome yard in front of the House, a good STABLE, and a Shed reaching from the house to the Stable. A good Garden and a good well of water, and about half an acre of land with twenty-five young apple trees thereon, and part of a bearing state.

Said premises are at the lower part of Hallowell, adjoining Gardiner line, and about one mile from Gardiner Village; the situation is very pleasant, having a fine prospect of the Kennebec River, and would be a suitable and convenient place for a Mechanic or a seafaring man. For terms of payment, apply to the subscriber, living about half a mile from the premises.

E. W. ROLLINGS.

Hallowell, Sept. 25, 1835. 41

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TO INVALIDS.

D. RICHARDSON, of South Reading, Mass has (in compliance with the earnest solicitation to his numerous friends,) consented to offer his celebrated Vegetable Bitters and Pills.

who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

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Plain and practical directions accompanying the above Vegetable Medicines, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco.

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CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:</p